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Clerical SUBSCRIPTION *no Grievance:*
Or,
The Doctrines of the Church of England proved
to be the Doctrines of CHRIST,

IN A
S E R M O N

PREACHED AT AN
ANNUAL VISITATION
OF THE
CLERGY of the ARCHDEACONRY of EXETER,

HELD
At COLUMPTON, Tuesday, May 12, 1772.

Whosoever transgresseth, and abideth not in the
Doctrine of CHRIST, hath not GOD. He that
abideth in the Doctrine of CHRIST, hath both
the Father and the Son. 2 John 9.

Quod VETUS est, in Religione, sequamur.
BURGERSDIC.

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“ If any Man be a DUMB Christian, not pro-
“ fessing his Faith openly, but CLOKING and CO-
“ LORING himself, for Fear of Danger in Time to
“ come; he giveth Men Occasion, justly and with
“ good Conscience to doubt lest he have not the Grace
“ of the Holy Ghost within him: because he is
“ TONGUE-TY'D, and does not SPEAK.”

Homily for *Whitsunday*, Part I,



MATTHEW iv. 23.

And JESUS went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdom.

AT a Time, when the Adversaries of CHRIST, and of His Church, are leaving no Effort untried to extinguish the Knowledge of HIM, and to accomplish the Demolition of *That*; at a Time, when the Insidious and the Daring are on full Scent after every Measure, which Art can suggest, or Insolence avow, to subvert an Establishment *built on the Foundation of the Prophets and Apostles*, having JESUS CHRIST *Himself* for its Chief Corner-Stone; it eminently behoves Those, whom Providence hath stationed as *Watchmen* upon the *Walls of Sion*, to sound the needful Alarm, and to put God's professing People on their Guard, lest, being *led away with the Error of the Wicked*, they *fall from their own Stedfastness*.

With a View to drive a Nail in the Ark; and to shew my Willingness at least, to contribute something, tho' ever so little, toward a Purpose so important; I have, on this public Occasion, made Choice of the Words now read: to which I was

the rather induced, as they naturally open a Way for pointing out *What* those Doctrines are, or *what* that *Gospel of the Kingdom* is, which were taught and preached by HIM who spake as *never Man spake*.

The Intentional Destroyers of our National Church profess a mighty Veneration for *the Scriptures*: and are perpetually crying out, in the much-prostituted Words of the celebrated *Chillingworth*, "The *Bible*, the *Bible* is the Religion of Protestants." It is certain, that the Bible *ought* to be the Religion of *all* Protestants: but it is no less certain, that there are *some* Protestants, whose Religion has no more Concord with the Bible, than *Belial* has with CHRIST. Witness the Gentlemen, who assemble, at the *Feathers' Tavern* in the Strand, for the laudable Purpose of smiting their Mother under the fifth Rib. Surely, the Bible is *not* the Religion of *such* Protestants! If they revered the Original, would they seek to demolish the Transcript? If they regarded the Fountain, would they labor, first, to *poison*, and then to *cut off*, the Stream? I wish, the true Cause of their Enmity against the *Vine*, may not be an Hatred of the sacred *Soil* in which it grows. They would, perhaps, love the Church better, if the Bible and the Church were less agreed. No unprejudiced Person will censure this Apprehension, as hasty and uncharitable; who considers the extreme Thinness of
of



of that Partition, by which *Socinianism* and *Infidelity* are divided from each other.

That the *whole Chain of Doctrines*, compriz'd in our public Standards as a Church, are *perfectly coincident with that System of Religious Truths which GOD the Son made the grand Subjects of HIS own PERSONAL MINISTRY on Earth*; will, I hope, be sufficiently prov'd, in the Course of our present Enquiry. Nor do I think, that the Meditations, even of this Reverend and respectable Assembly can be directed into a more suitable Channel, than by briefly reviewing *the first Principles of the Doctrine of CHRIST*^a, as declared and asserted by that Adorable Person *in whom are hid all the Treasures of Wisdom and Knowledge*^b. Permit me, therefore, my Honored Brethren, to *put you in Remembrance of these Things, though*, I would wish to take for granted, that many of us already *know them*; and that some of us *are established in the present Truth*. The Articles of *the Faith once delivered to the Saints*^c, are not Points of idle Curiosity, or barren Speculation; but enter deeply into our Comfort and Holiness as Christians: consequently, they cannot be too frequently reviewed, nor too attentively surveyed.—Let me likewise intimate, That they cannot be pointed out with too much *Plainness* and *Sincerity*. If *Trimming* and *Hypocrisy*, *Duplicity* and *Adulation*, be justly considered

^a Hebr. vi. 1.

^b Col. ii. 3.

^c Jude 3.

sidered as Indications both of Guilt and Meanness, even in the Common Intercourse of Civil and Social Life; how much deeper Guilt must *be* incur, and what transcendent Contempt must *be* deserve, who, from sinister Motives of Honor, Interest, or Applause, would dare to temporize in holy Things, and either *maim* the Body of Religious Doctrine by a partial Display of it, or veil and *disguise* it with the Cloud of artificial Misrepresentation! *He that bath my Word, let him speak my Word faithfully: for what is the Chaff to the Wheat, saith the Lord^d?* An inspired Prophet hath declared, *Cursed be he that doth the Work of the Lord deceitfully^e.* An Apostle hath said, *Do I seek to please Men? If I yet pleased Men, fought to please them at the Expence of Truth, I should not be the Servant of CHRIST^f.* JESUS CHRIST Himself hath affirmed, *Whosoever shall be ashamed of Me, and of my Words, i. e. of Me and of my Doctrines, in this adulterous and sinful Generation; of him also shall the Son of Man be ashamed, i. e. him shall the Son of Man disown, when He cometh in the Glory of His Father with the holy Angels^g.* A Denuntiation, this, sufficient

to

^d Jer. xxiii. 28. ^e Jer. xlvi. 10. ^f Gal. i. 10.

^g Mark viii. 38. — I was, formerly, well acquainted with two worthy Persons in the Ministry, who were eminently pious, and extensively useful. One of these died in 1759, the other, in 1761. I thought, that, if ever any Men in the World were faithful to the Light God had given them, These were. And yet, in their last Illnesses, they had such a feeling

Sight

to make every Minister's Ears to tingle, and his Heart to tremble! — Be it so, then, that a faithful

Sight of their past Unfaithfulness, as almost reduced them, for a Time, to a Despair of Salvation. The former of them said, he “ *only wished to live, that he might have an Opportunity of preaching the Gospel in a fuller Manner than he had ever yet done.*” The latter cried out, in an Agony of Distress, “ *God hides the Light of His Face from my Soul, and is putting me to Bed in the Dark, because, out of a dastardly Complaisance to some of my Hearers, I have not dwelt ENOUGH upon the Doctrines of GRACE, in the Course of my public Ministrations:*” instancing, particularly, in the Doctrine of Election; “ *In which Doctrine,*” added he, “ *I now see such a Glory, as I never saw before.*” Yet, both were good Men, and went off comfortably at last: tho’ not ’till they had been led through a tedious, dismal Wilderness of keen Remorse and distressing Conflicts. A Death-bed makes even the Children of God themselves feel the Importance of Divine Things, with a Force, which they rarely, if ever, feel, ’till Then. Such as suppress and keep back any Part of Christian Doctrine, either through Fear of Men, or to curry the Favor of Men; and consult their own Ease, Advancement, or Reputation, at the Cost of Truth and of Souls; have a tremendous Valley of Pain and Horror to pass through, e’er they reach the Kingdom of Heaven. If saved at all, it will be *as by Fire*, i. e. in a Way of Anguish and Difficulty. The Blood of Souls stains deep. — Well, therefore, might the Apostle Paul declare, *Woe is me, if I preach not the Gospel*, 1 Cor. ix. 16. Thrice happy are they, who can add, with Him, *Neither count I my Life dear unto myself, so that I might finish my Course with Joy, and the Ministry which I have received of the Lord JESUS, to testify THE GOSPEL OF THE GRACE OF GOD.* — *I take you to Record, this Day, that I am pure from the Blood of all Men: for I have not shunned to declare unto you ALL the Counsel of God.* ACTS xx. 24, 26, 27.

ful Exhibition of *the whole Counsel of God*, so far as He has been pleased to revele it, may expose His Messengers to the Risque of being deemed *unfashionable* Preachers. I trust, we are neither to be “ravished with the Whistling,” nor frightened by the Phantom, of a *Name*. For my own Part, was it possible for me to preach before the whole Universe at once, I would make no Scruple to acknowledge it as my *Heart's Desire and Prayer*, that I may never be *ashamed of the Gospel of CHRIST^h*, and that the Doctrines of Grace may never be out of Fashion with *me*, so long as they remain in the Bible. I wish to assert the *Truth*, the *whole Truth*, and *nothing but the Truth*; and leave God to take Care of Consequences.

After what has been premised, it may be superfluous to add, that the brief Hints which ensue, though delivered with Firmness, and under the strongest Conviction of their Truth and Importance, will yet be offered with all possible Humility; and I doubt not of their being received with Candor: especially, since I will venture to be quite confident, That Face does not *answer Face in a Glass* with greater Exactness, than the positive Determinations of our own *Church* correspond to the Voice of *Scripture*, respecting the Points that follow.

The Object, then, of our present Attention, is,
To weigh the Principles of the Church of *England*
in

^h Rom. i. 16.

in the Balance of the Sanctuary, by examining, *What were those Doctrines, which the LORD of Life and Glory made it His Business to inculcate, during His Continuance on Earth?*

In elucidating this Question, I shall endeavor to be as brief as possible: if, however, I should find myself unavoidably obliged to trespass on your Time, beyond the Limits which Custom ordinarily assigns on these occasions; I hope, the Extent and Importance of the Subject will conciliate your Patience, and plead my Excuse. I begin,

I. with the *Divine Inspiration of the Writings of the Old Testament*. The Authenticity of those inestimable Books has received the repeated Sanction of CHRIST'S unerring Attestation. *Beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the Things concerning Himself^h*. Those Writings He frequently quoted, and to them He frequently appealed, as sacred and infallible: *All Things, said He, must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Meⁱ*. Thither He directed the Study of his Disciples: *Search the Scriptures, for in them ye think, and are right in thinking, that ye have eternal Life; these are they that testify of Me^k*. When He declares, that *the Scripture cannot be broken^l*; what is it, but to say, "The Old Testament is divine: the Facts it re-

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"lates,

^h Luke xxiv. 27. ⁱ Ib. v. 44. ^k John v. 39. ^l Ib. x. 35.

“lates, and the Doctrines it contains, are true :
 “its Prophecies are infallible : and *it is easier for*
 “*Heaven and Earth to pass, than for one Tittle of*
 “*the Law to fail^m?*” When tempted in the
 Wilderness of Judæa, He foiled the Adversary
 with Weapons taken from that sacred Repository :
It is writtenⁿ, was His constant Reply, and the
 constant Shield whereby He extinguished and re-
 pelled the fiery Darts of the Wicked one. — In the
 same Night wherein He was betrayed, He acknow-
 ledged His Power to command the Attendance of
 Angels for His Deliverance : *But how then*, said
 He, *shall the Scriptures be fulfilled, that thus it must*
be^o? — Seeing, therefore, that all these Passages
 relate to the *Old Testament* only (for they were
 spoken many Years before a Line of the *New* was
 written), well may the Church declare ^p, “*In the*
 “*Name of HOLY SCRIPTURE, we do understand*
 “*those Canonical Books of the OLD and New Testa-*
 “*ment, of whose Authority was never any Doubt in*
 “*the Church.*”

Our LORD having thus vouchsafed to make the
Scriptures the Source from whence He drew, and
 the Test to which He referred, every Article of
 Faith which He proposed to Mankind ; no Won-
 der that He should,

II. In perfect Conformity with that unerring
 Standard, assert and teach that grand, fundamen-
 tal

^m Luke xvi. 17. ⁿ Matth. iv. 4, 7, 10. ^o *Ib.* xxvi. 54.
^p Art. 1.

tal Axiom of all true Religion, viz. *the Unity of the Godhead*. We find Him quoting and setting His Seal to those Words of Moses, *Hear, O Israel, the Lord our God is ONE Lord*^a. And again, *Thou shalt worship THE Lord thy GOD, and Him only shalt thou serve*^r. — Here, likewise, the Church of England speaks in exact Unison with her blessed Master: “*There is but ONE living and true GOD; everlasting; without Body, Parts, and Passions; of infinite Power, Wisdom, and Goodness; the Maker and Preserver of all Things both visible and invisible.*” (Art. I.) — But, tho’ CHRIST was careful to maintain, inviolably, the *Unity* of the Divine *Essence*; He was no less careful, in the

III^d Place, to assert a *Plurality of Persons* IN *that Essence*. As to Himself, in particular, He expressly averred, *All Things that the Father hath are mine*^s: the same moral Attributes; the same natural Perfections; the same Infinity of Existence, Glory, and Power. — He associates Himself with the Father, as Governor of all Things in a Way of Providence: *My Father worketh hitherto, and I work*^t. Immediately after relating which words, the Evangelist adds, *Therefore the Jews, in whose Hearing this Declaration was made, sought the more to kill Him, because He had — — said that GOD was his Father, making himself EQUAL with GOD*. Consequently, either CHRIST, considered in his

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superior

^a Mark xii. 29.^r Matth. iv. 10.^s John xvi. 15.^t John v. 17.

superior Character, must be, truly and properly, a Person in the Divine Nature; or we must file an Accusation against Him, as guilty of the blackest Impiety in claiming an Equality with the Most High. We must either blasphemously degrade the Savior of Men infinitely below the Level even of that proud and presumptuous Cardinal ^u, who was deservedly impeached for putting himself into Co-partnership with his earthly Sovereign, by writing, in his public Letters, "*The King and I*;" — we must

^u *Wolsey*. See the *Parliamentary Hist. of England*, vol. iii. p. 44.

^w Speaks not *Arminianism* the same audacious Language? Does not the Doctrine of *Free-will*, as commonly understood and received, represent *Man* as *GOD's Co-adjutor*, and even as a *Co-efficient* with his *MAKER*? Let the two following Citations, from a Brace of modern *Free-willers*, stand as a Sample. "Thou art courted by Father, Son, and Spirit, *thy Fellow-Laborers*, for thy Good. To glad all Heaven, assert, rescue, ennoble, and with Bliss eternal *crown thyself*: for, without thee, in the constituted Order of Things, *Heaven is unable to do it.*" *Centaur not Fabul*. Let. vi. — The well known Author of the preceding Quotation, was a Person of Learning, Sense, and Genius. But the indelicate Scribler of that which follows, unable to set his *Free-will* Idol on *Stiles*, is forced to let it *crawl*, in a Style as Gothic as his Doctrine. One would almost imagine, that he inherited the Serpent's Malediction, *Upon thy Belly shalt thou go, and Dust shalt thou eat, all the Days of thy Life*. He roundly tells us, that, in the Conversion of *St Paul* and others, "The *LORD* did wait for Man's Compliance and Improvements:" and that the Work of *God*, upon the Human Heart, is "as much dependent," for its Efficacy, on the Compliance and Improvements aforesaid, as the Birth

must either do this, or acknowledge the Messiah to be, what most certainly He is, in Concert with the Father and the Sacred Spirit, God *over all, blessed for ever*. When the Jews said to Him, *For a good Work we stone thee not, but for Blasphemy, and because thou, being a Man, makest thyself God*^x; would He not have *corrected* them in a Point of such unspeakable Moment, if they had really *mistaken* his Meaning? Would He not, like *Paul* and *Barnabas* at *Lystra*, have disavowed, with Horror and Indignation, all *Pretensions* to Divinity, if He had not, in Deed and in Truth, been *Divine*? Would He, like impious *Herod*, have acquiesced in the supposed *Arrogation* of Deity, if He had not been God and Man in one Person? But so far was He from telling his Accusers, that they *misapprehended* his Doctrine, and that He laid no Sort of Claim to the Honors of the Godhead; He, on the contrary, *confirmed* the Inference they had drawn, by appealing to the Miracles he performed: *Tho' ye believe not Me, believe the Works; that ye may know*

Birth of Isaac was dependent “on Abraham’s Copulation with “Sarah.” See Mr. *Walter Sellon*’s Libel on the late Mr. *Elissa Coles*, p. 224, and p. 227.

To say nothing of the Grossness, and even Indecency, with which the above Libeller conveys his Ideas; I appeal to every Reader, whether *Wolsey*’s Mode of Expression was not innocent and humble, when compared with the Arminian Phraseology of *God and I*?

^x John x. 33.

know and believe that the Father is in Me and I in Him. Would He have left a positive Injunction, *that all Men should honor the Son, EVEN AS they honor the Father*⁷; if the Son was not *equally Divine*? How would it sound, if a Lawgiver was to enact, “That all Men should honor the Angel *Gabriel* (for Instance) with the same Honor which “they render to God?” we should tremble with Horror: we should be overwhelmed with Consternation, at the Prodigiousness of such Impiety. And why? Because the Honor due to God is *peculiar* to God, and cannot, without Sacrilege, be transferred to any inferior Being. I conclude, therefore, that, seeing the Redeemer of Sinners lays claim to *Divine Honors*, He is and must be a *Divine Person*. If not, the Consequences would be dreadful indeed. From the Arian and Socinian Hypotheses, That He is, at most, but the first and highest of created Beings, it would follow (I speak it with Horror; but follow it inevitably would), that the Jews did *right*, in branding Him for a Blasphemer, and in prosecuting Him as an Impostor. There is no possible Medium. Either He *was* and *is* what He professed to be, “Equal with “the Father, as touching his Godhead;” or, He must be deservedly ranked with the most impious and execrable of all human Characters. If CHRIST were not very and eternal God, Christianity would be the most refined System of Idolatry, and, consequently,

⁷ John v. 23.

sequently, the most exquisitely dangerous Religion, under Heaven.

Nothing short of Trinity in Unity could justify the Commission, which our blessed LORD gave to his Apostles and their Successors, to *Baptize in the Name*, or into the Knowledge and Worship, of *the Father, and of the Son, and of the Holy Ghost*². If the Son of GOD were not GOD the Son, if the Spirit of GOD were not GOD the Spirit, the Administration of Baptism in their Name would be an Act of the highest Profaneness and Idolatry. — The Doctrine, therefore, of *a Trinity of Persons in the Unity of one Divine Nature*, is a Doctrine of express Revelation; a Doctrine of the utmost Consequence; and which lyes at the very Root and Foundation of the Christian System.

———— *In TE omnis Domus inclinata recumbit.*

Give up This, and you give up All. The whole of Christianity is but an empty Name, without it.

Blessed be GOD, the Faith of our own Church, respecting this capital Point, most exactly harmonizes with *the Law and the Testimony*: for she affirms, That, “ *in Unity of this Godhead, there be three Persons, of one Substance, Power, and Eternity; the Father, the Son, and the Holy Ghost*.” And, elsewhere, she thus speaks: “ *That which we believe of the Glory of the Father, the same we believe* ”

² Matth. xxviii. 19.

^a Art. 1.

"*lieve of the Son, and of the Holy Ghost, without
any Difference or Inequality^b.*"

IV. God's Everlasting Love to his People, and his gratuitous Election of them to Grace and Glory, constituted another Branch of that Doctrine, which was taught and preached by JESUS CHRIST the Righteous. He declared, in a solemn Address to his Father, made in the Hearing of his Disciples, *Thou hast loved THEM as thou hast loved ME^c.* Now, the Father's Love to CHRIST was truly and properly *Eternal*. It knew no Commencement, nor will know a Period. For it follows, in the very next Verse, *Thou lovedst me before the Foundation of the World*. Consequently, if the Father loved his People as He loved his Son, He must, according to our LORD's own Words, have loved them *from everlasting*. Hence proceeded his Choice and Appointment of them in CHRIST to Eternal Life, as the End; and to Faith and Sanctification, as the Means. That He *has* so chosen and appointed them, is evident from the express, repeated Declarations of CHRIST himself. *I thank Thee*, says He, *Holy Father, Lord of Heaven and Earth, because Thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes: even so, Father, for so it seemed good in thy Sight^d.* — *Unto you it is given to know the Mysteries of the Kingdom of Heaven: but to them it is not given^e.* — Many
are

^b Communion Service.

^c John xvii. 23.

^d Matth. xi. 25, 26.

^e *Ib.* xiii. 11.

are called, but few chosen^f. — Shall not GOD
 avenge his own Elect, who cry Day and Night
 unto Him^g? — Rejoice, because your Names are
 written in Heaven^h. — To sit on my Right Hand and
 on my Left, is not mine to give, exceptⁱ unto those
 for whom it hath been prepared of my Father. — I
 speak not of you all: I know whom I have chosen^k.
 — There shall arise false Christs, and false Propbets,
 and shall shew great Signs and Wonders: insomuch
 that, if it were possible, they should deceive the very
 Elect^l. — For the Elects' Sake, whom He hath chosen,
 He will shorten those Days^m. — He shall send his
 Angels, and they shall gather together his Elect, from
 the four Winds, from under one End of Heaven to the
 otherⁿ. — Come, ye blessed of my Father, inherit the
 Kingdom prepared for you from the Foundation of the
 World^o. On which Passages, and a Multitude of
 others to the same Effect, all of which strongly
 assert a personal and immutable Election; I do not
 know a more scriptural and judicious Comment,
 than those Words of our own Church: “*Prædesti-*
 “*nation to Life is the Everlasting Purpose of GOD,*
 “*whereby, before the Foundations of the World were*
 “*laid, He hath constantly decreed, by his Counsel se-*
 “*cret to us, to deliver from Curse and Damnation*
 “*those whom He hath chosen in CHRIST out of*
 C “*Man-*

^f Matth. xx. 16.^g Luke xviii. 7.^h Luke x. 20.ⁱ Ἀλλ' οἱς ἡτοιμασται, Matth. xx. 23.^k John xiii. 18.^l Matth. xxiv. 24.^m Ib. xxiv. 22. with Mark xiii. 20.ⁿ Matth. xxiv. 31.^o Ib. xxv. 35.

“ *Mankind, and to bring them, by CHRIST, to everlasting Salvation, as Vessels made to Honor* ^p.” Of these “ *Vessels made unto Honor*,” she declares the Church at large to consist: “ *The true Church*,” says she, “ *is an Universal Congregation or Fellowship of GOD’s faithful and Elect People* ^q.” Hence, in perfect Harmony with Scripture and herself, she prays, that GOD would “ *make his chosen People joyful* ^r,” that He would “ *shortly accomplish the Number of his Elect* ^s,” and declares, that “ *Almighty GOD hath knit together his Elect, in one Communion and Fellowship, in the mystical Body of his Son CHRIST our Lord* ^t.” Neither doth this blessed Doctrine, if taken as it is reveled in Scripture and as it stands from thence adopted by the Church, tend, either directly or remotely, to the Relaxation of human Diligence, or to the Detriment of good Works. The Apostle hath declared, that we are *chosen to Salvation* ^u *through Sanctification of the Spirit and Belief of the Truth*, and NO OTHERWISE. And the Church, who justly affirms, on one Hand, that “ *The godly Consideration of Predestination, and of our Election in CHRIST, is full of sweet, pleasant, and unspeakable Comfort to godly Persons* ^w,” takes Care, on the other, to remind her Children, in the second Homily on Alms-giving, that it is “ *By their OBEDIENCE*
 “ *unto*

^p Art. 17. ^q Hom. for Whitf. P. 1. ^r Daily Service.

^s Funeral Office. ^t Collect for All-Saints’ Day. ^u 2 Theff. ii. 13. ^w Art. 17.

“ unto GOD that they DECLARE openly and manifestly, to the Sight of Men, that they ARE the Sons of GOD, and ELECT of Him unto Salvation.”

V. The Covenant of Grace and Redemption, which subsisted between the Three Divine Persons, before all Worlds, in Behalf of the Church and People of GOD; held a distinguished Place in that Scheme of Doctrine preached by the LORD from Heaven. He termed his precious Blood, *The Blood of the new Covenant*^w: because He shed it in Consequence of his own voluntary Stipulation with the Father and Spirit. He told his Disciples, *I covenant a Kingdom unto you, as my Father covenanted unto me*^x. A little before his last Sufferings, He said, *Father, the Hour is come*^y: the tremendous, the important Hour, agreed and fixed upon, when the Counsel of Peace was between us both. *I have finished the Work*

^w Called “*The new Covenant*,” not in Respect of its Date (for it is truly and properly *eternal*), but with Respect to the Revelation of it to Adam. The Covenant of Grace, made with CHRIST before all Worlds (*Gal. iii. 16. 2 Tim. i. 9. Tit. i. 2.*), was not discovered and made known to our first Parents, ’till after they had broken the Covenant of Works: which latter, being first revealed, is therefore styled *The old Covenant*. Adverting to which important Distinction, i. e. with a View (not to the *Manifestation*, but to the *real Date* of the Covenant of Redemption, the Apostle terms the Blood of CHRIST *The Blood of the EVERLASTING Covenant*. *Hebr. xiii. 20.*

^x Δικτιθεμαι = καθως διεθετο, Luke xxii. 29.

^y John xvii. 1.

Work which thou gavest me to do^a; and which I promised to execute, when I entered into Covenant with Thee for the Salvation of lost Sinners. One of the last Words, He uttered on the Cross, was It is finished^a: I have accomplished all my fœderal Engagements, and completed the Designs of Grace, for which the Lord God and his Spirit sent me^b into the World.

Nor does our excellent Establishment lose Sight of this momentous Article. She makes express Mention of GOD's "*Counsel secret to us^c*." She declares, that CHRIST "*took upon Him,*" or engaged and stipulated, "*to deliver Man^d*." She directs us to "*give most humble and hearty Thanks to GOD, the Father, the Son, and the Holy Ghost, for the Redemption of the World by the Death of CHRIST^e*:" because that Redemption was founded on a previous Treaty, in which all the Three Persons were mutually concerned. For, what was the Covenant of Grace, but the concurring Will and Determination of Father, Son, and Spirit, to save Sinners by the Intervention of a Mediator? "*When the Fullness of Time was come, that is,* says our Church, *the Perfection and Course of Years* APPOINTED from the Beginning, then "*GOD, according to his former Covenant and Promise, sent a Messias^f*." She adds, that "*CHRIST*
"*the*

^a John xvii. 4.

^a *Ib.* xix. 30.

^b Isai. xlviii. 16.

^c Art. 17.

^d Te Deum.

^e Communion Service.

^f Homily on the Nativity.

“ *the Son of GOD did, by the APPOINTMENT of*
 “ *his Father, come down from Heaven to be wounded*
 “ *for our Sakes* :” and reminds us, elsewhere, that
 our “ *Freedom is purchas’d with the Price of the*
 “ *precious Blood of JESUS CHRIST, who was or-*
 “ *dained to the same Purpose BEFORE THE WORLD*
 “ *WAS MADE* ^h.” The Covenant of Redemption
 proceeded on a certain and infallible Fore-sight of
 the *Fall of Man*. Hence we need not wonder,

VI. That CHRIST took Care to inculcate the
 Doctrine of *Original Sin*. He plainly alluded to
 the Event of the Temptation in Paradise, when He
 termed the Instrument of it *a Lyar, and a Murderer*
from the Beginning ⁱ. In declaring, *That which is*
born of the Flesh is Flesh ^k, He gives us to under-
 stand, that all Mankind are, by Nature, destitute
 of that moral Image of GOD in which their first
 Father was created. He represents this universal,
 hereditary Corruption of the human Race as the
 Source from whence every actual Sin proceeds :
From WITHIN, out of the HEART of Men, procede
evil Thoughts, Adulteries, Fornications, Murders,
Thefts, Covetousness, Deceit, Lasciviousness, an evil
Eye, Blasphemy, Pride, Foolishness; all these evil
Things come FROM WITHIN, and defile the Man ^l.
 Well, therefore, might He observe to Nicodemus,
Marvel not that I said unto thee, ye MUST be born
again;

ⁱ Second Hom. on the *Passion*.

^h Hom. on the *Resurrection*.

ⁱ John viii. 44.

^k Ib. ii. 6.

^l Mark vii. 21 — 23.

again; for, except a Man *BE* born again, born from above, inwardly and outwardly renewed by the supernatural Power of *the blessed Spirit*, whose purifying Agency resembles that of *Water*, he cannot see the Kingdom of God ^m: he can neither be a Subject of the Kingdom of Grace here, nor have a Part and Lot in the Kingdom of Glory hereafter. Warranted by these express and solemn Asseverations of CHRIST, the Church affirms, that, “*Original, or Birth-Sin, is the Fault and Corruption of the Nature of every Man who naturally is engendered of the Offspring of Adam; whereby Man is [quàm longissimè] gone as far as possible from original Righteousness, and is of his own Nature inclined to evil*”.” So, in the first Part of the Homily for *Whit-sunday*, she draws this double Portrait of Man in the State of Nature, and of Man in a State of Grace: “*Man of his own Nature is fleshly and carnal, corrupt and naught, sinful and disobedient to God; without any Spark of Goodness in him, without any virtuous or godly Motion, only given to evil Thoughts and wicked Deeds. As for the Works of the Spirit, the Fruits of Faith, charitable and godly Motions; if he have any at all in him, they procede only of the Holy Ghost, who is the only Worker of our Sanctification, and maketh us new Men in CHRIST JESUS. Such is the Power of the Holy Ghost to regenerate Men, and, as it were, to bring them forth anew; so that*”
“*they*”

^m John iii. 3, 5, 7.

ⁿ Art. 9.

"they shall be nothing like the Men they were before."

VII. Pardon of Sin by the Sacrifice of himself, and by the Atonement of his own propitiatory Sufferings and Death, was another of those Truths which He taught and preached.

Prior to Adam's Fall, the Law insisted only on a *sinless, persevering Obedience*, as the Term and Condition of our ultimate Salvation. But, Man being fallen, the Law steps in with another Demand on us, a Demand *super-added* to the former: namely, that we *suffer that Penalty*, which the broken Covenant of Works denounces against *Every one who CONTINUETH not in all Things that are written in the Book of the Law to do them*. From this Penalty, nothing could exempt us, but the *Substitution of JESUS CHRIST* to bear it in our Stead. And, blessed be the Riches of his Grace, He, who knew no Sin, was made Sin, a Sin-bearer and a Sin-offering, for us; that we might be made the Righteousness of GOD in Him. He hath redeemed us from the Curse of the Law, by his own Blood, being made a Curse for us. Hence, He averred, that his Blood was shed for many, for the Remission of Sins^o: and that the Son of Man came not to be ministered unto, but to minister, and to give his Life, *αντιλυτρον*, a substitutionary Ransom for many^p. In exactly the same Point of View does the Church consider the Nature and Efficacy of his atoning Blood.

^o Matth. xxvi. 28.

^p Ib. xx. 28.

Blood. "*He came,*" says our 15th Article, "*to be the Lamb without Spot, who, by Sacrifice of himself once made, should take away the Sins of the World.*" She testifies, that God gave his "*only Son to be unto us a SACRIFICE for Sin,*" as well as "*an Example of godly Life*^a:" and, treating professedly of the "*perfect Redemption,*" accomplished by his most precious Death; avers, that "*There is no other Satisfaction for Sin, but That alone*^r."

VIII. The *Justification of Sinners by his own imputed Righteousness*, is, likewise, a Doctrine which JESUS taught. Justification is that gracious Act of God, by which he reckons and esteems a Person perfectly Righteous, and finally rewards him as such. Now, God, whose *Judgment is always according to Truth*^s, can never deem any Man perfectly righteous, who is not, in some way or other, possessed of a perfect Righteousness. But, all Mankind being tainted with original Defilement; which even the Grace of Regeneration does not fully exterminate during the present Life; since, in our *native State*, we are totally sinfull, and, in our *renewed State*, sanctified but in Part; it follows, that no Man is, in himself, completely righteous. As, therefore, *Forgiveness* of Sin can only flow to us through the Channel of CHRIST's imputed Sufferings; so, *Justification*, or Acceptance with God, can

^a Collect for the second Sunday after Easter,

^r Art. 31.

^s Rom. ii. 2.

can only flow to us through the Channel of CHRIST's imputed Obedience.

By *Imputation*, I mean GOD's graciously placing *That to our Account, which we did NOT personally do*. Whoever denies the *Imputation* of CHRIST's *Sufferings* to us Men, is a Socinian, in the essential Import of the Word. And whoever denies the *Imputation* of CHRIST's own personal *Obedience*, must, to be consistent, deny the *Imputation* of CHRIST's own personal *Sufferings*. You *must* admit the *Imputation* of *Both*, or you virtually disallow the *Imputation* of *Either*: for, if it be deemed unreasonable, that GOD should *justify* Sinners by a *Righteousness* which *they* themselves did *not* perform; what will become of that Doctrine, which affirms, that Sinners are *pardoned* through a Ransom which *they* themselves did *not* pay, and by a Death which *they* themselves did *not* undergo? Explode, therefore, the *Imputation* of CHRIST's *Righteousness*, and we are, that Instant, in the very Gall of Socinianism: for the *Atonement* itself stands on one and the same Basis with the other. The Language of the Moral Law is inflexibly this:
 " *Thou shalt love the Lord thy GOD, with ALL thy*
 " *Heart, and with all thy Mind, and with all thy*
 " *Strength; and thou shalt love thy Neighbor AS*
 " *THYSELF. Do THIS, and live:* but, if thou
 " *sin, thou dyest. Obey me perfectly, and I pro-*
 " *nounce thee justified: break me in any one Point,*
 D " and

“ and I pronounce you condemned as *guilty of* “ ALL.” But where is the Man (CHRIST only excepted), who ever *did* love GOD with *all* his Heart and Strength? where is the Person who practically loves his Neighbor *as himself*, and who has *never* broke the Law so much as in *one* Point? Consequently, not a single Descendent of Adam can be *justified* by his own Obedience to the Moral Law. We must, if justified at all, be cloathed, by Imputation, with the Obedience of HIM who alone, strictly speaking, *fulfilled all Righteousness*; or yielded such a Conformity to the Law, as was perfect in all its Parts, and perfect in the highest Degree. Hence He directs us to *seek first the Kingdom of GOD, and His Righteousness*^s: the Kingdom of GOD the Son, as our Portion, and an Interest in the *Righteousness* of GOD the Son, as the procuring Cause of it. He shewed the utter Impossibility of being justified by human Works, and the absolute Necessity of our being cloathed with a better Righteousness than our own, in those Parts of his Sermon on the Mount, wherein He explained the Spirituality and Extent of the Moral Law. By declaring, That causeless and immoderate *Anger* are *Murder*^t, in the Estimation of GOD; That mere *Concupiscence* is *Adultery*^t, in the Eye of Uncreated Purity; and That even to speak a *contemptuous* Word to our Neighbor, brings us, according to the strict Tenor of GOD’s perfect Law,

in

^s Matth. vi. 33.^t ^t *Ib.* v. 21, 22, 27, 28.

in Danger of Hell-fire^u; He gives us to understand, that by the Deeds of the Law no Flesh living can be justified. When our LORD speaks of that *Wedding-Garment*^w, by which we have free Access unto the Father; and of that *best Robe*^x, in which his repenting People stand faultless before the Throne; He means, I dare believe, that *Righteousness of GOD incarnate, which is TO all and UPON all them that believe*^y. Very express is the Decision of the Church, concerning this essential Branch of Christian Doctrine: "*We are accounted Righteous before GOD, ONLY for the Merit of our Lord and Savior JESUS CHRIST, by Faith; and NOT for our own Works or Deservings*^z." She lays it down as a most certain Truth, that "*GOD made His blessed Son obedient to the Law for Man*^a." She quotes, and adopts, that Remark of St. Basil, that "*Paul gloryed in the Contempt of his own Righteousness, and that he looked for the Righteousness of GOD by Faith*^b." Nay, she affirms, in so many Words, that "*CHRIST is now the Righteousness of all them who truly believe in Him. He for them paid their Ransom, by his Death; He for them fulfilled the Law, in his Life; so that now, in Him and by Him, every true Christian Man may be called a Fullfiller of the Law*^c." Supported by such positive Evidence, I will venture to pro-

D 2

nounce,

^u Matth. v. 22.^w Ib. xxii. 11, 12.^x Luke xv. 22.^y Rom. iii. 22.^z Art. 11.^a Coll. for the Circumc.^b Hom. of Salvat. Part 2.^c Ibid. Part 1.

nounce, that the Man, who denies Justification by the imputed Righteousness of CHRIST, is, in the strictest Acceptation of the Term, a **DISSENTER** from the Church of *England*. Every real Member of that Church will and does adopt that usual Saying of one of its brightest Ornaments, "Had I all the *Faith* of the **PATRIARCHS**, all the *Zeal* of the **PROPHETS**, all the *good Works* of the **APOSTLES**, all the holy *Sufferings* of the **MARTYRS**, and all the glowing *Devotion* of the **SERAPHS**; I would disclaim the whole, in Point of Dependence, and count all but Dross and Dung, when compared with the infinitely precious Death and the infinitely meritorious Righteousness of **JESUS CHRIST** my Lord."

IX. The Doctrine of *Effectual Vocation* and *Conversion* by the Influence of insuperable Grace, stands high on the List of the Doctrines taught by **CHRIST**. *All that the Father giveth me shall come to me^d, or be made to believe in me, to the Saving of their Souls. The Hour is coming, and now is, when the Dead, the Dead in Sin, shall bear the Voice of the Son of God; and, bearing, they shall live^e: live to God, below; and live with God, when their Spirits return to Him that gave them. Other Sheep I have, which are not of this Fold, who are not within the Pale of Judaism; them also I must bring, and they shall bear my Voice, and there shall be one Flock*

^d John vi. 37. ^e Ib. v. 25. καὶ ἐν αὐτοῖς ζήσονται.

Flock and one Shepherd^f. To the same Effect speaks the Church: "*Wherefore they that be indued with so excellent a Benefit of GOD, be called, according to GOD's Purpose, by his Spirit working in due Season*." Nor can any Thing be more truly Apostolical, than that solemn Caveat, which she enters against the imaginary Powers of *Free-will*, in the first Part of the Homily concerning Repentance: "*Even so must we beware and take heed, that we do in no wise think in our Hearts, imagine, or believe, that we are able to repent aright, or to turn effectually unto the LORD, by our own Might and Strength. For this must be verified in all Men, Without Me ye can do nothing. Again: Of ourselves we are not able so much as to think a good Thought. And, in another Place, It is GOD that worketh in us both the WILL and the DEED. For this Cause, although Jeremy had said before, If thou return, O Israel, return unto me, saith the LORD; yet, afterwards, he saith, Turn THOU me, O LORD, and I SHALL be turned, for Thou art the LORD my GOD. And therefore that antient Writer and holy Father Ambrose, doth plainly affirm, that The Turning of the Heart UNTO GOD is OF GOD: as the Lord himself doth testify by his Prophet, saying, And I will GIVE thee an Heart to know Me, that I am the LORD; and they SHALL be my People, and I WILL be their GOD: for they SHALL re-*"
 "turn

^f John x. 16.^g Art. 17.

“ turn to Me, with their whole Heart.” — In her public Addresses to GOD, the Church acknowledges, that it is from Him “ *All holy Desires, all good Counsels, and all just Works, do procede^h:*” and that it is He “ *Who MAKETH us both to WILL and to DO those Things that be good and acceptable to his Divine Majestyⁱ.*”

Inseparable from the Grace of Effectual Calling, are,

X. *The sanctifying Agency and constant Inhabitation of the Holy Spirit in the Hearts of them that believe.*

Cyrus is reported to have said to Cræsus, “ The Chests, in which I keep my Riches, are the Hearts and Affections of my People.” With still greater Truth may it be said, that the Souls of the Regenerate are the Repositories, in which God lays up the Riches of his Grace. His best Treasure is in the Hearts of his People: for *there HIMSELF resides. If I depart, said CHRIST, I will send the Comforter unto you: and when He is come, He will convince the World, i. e. the Elect, Believing World, of Sin, and of Righteousness, and of Judgement^k.* He convinces of Sin, by making his People sensible of their native Unbelief and total Sinfulness. He convinces of Righteousness, by pointing out to their View, and leading them to rely upon, that vicarious Obedience of One, even of CHRIST, through the Imputation of which,
many

^h Daily Evening Service.

ⁱ Confirmation Office.

^k John xvi. 8.

*many are made righteous*¹ before God. He convinces of Judgement, by turning the Soul from dead Works, to serve the living and true God. Satan is, as it were, brought to the Bar; judged; found guilty of Usurpation; and deposed^m from the Throne of the converted Sinner's Heart: who, from thenceforward, is enabled to live, not to himself, but to the Glory of that Savior who died for him and rose again.

Nor does the Blessed Spirit *cease* to dwell in those who are born again of Him. *I will pray the Father, and he will give you another Comforter, that he may abide with you FOREVER; even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in youⁿ.* Nor must we consider this Promise as peculiar to the Apostles: for the gracious Promiser declares, *He that believeth on Me as the Scripture hath said,*
out

¹ Rom. v. 19.

^m When King *Richard II.* was deposed by Parliament, and the Crown adjudged to the Duke of *Lancaster*; what was the Consequence? the Nation were *convinced of Judgement*: i. e. convinced of the Judgement, or Sentence of Deprivation, which had passed on the former King; and that their Allegiance was, from thenceforward, transferred to another Sovereign. Much such a Revolution, spiritually speaking, ensues in the Hearts and Lives of those, who, by the Energy of renewing Grace, are *turned from Darknes to Light, and from the Power of Satan unto God.*

ⁿ John xiv. 16, 17.

out of his Heart shall flow Rivers of living Water; his Consolations shall abound, and the overflowing Streams of practical Godliness shall enrich and adorn the Whole of his Conversation: this spake He of the SPIRIT, which they that believe on Him should receive °.

This Divine Influence, its intrinsic Efficacy, and practical Effects, are strongly recognized by our National Church. She teaches us to pray, that “ *we, being regenerate, and made the Children of God by Adoption and Grace, may daily be renewed by the Holy Spirit;*” that we may, “ *by the same Spirit, have a right Judgement in all Things, and evermore rejoice in his holy Comfort* ^p.” She describes “ *godly Persons*” to be such as “ *feel in themselves the Working of the Spirit of CHRIST, mortifying the Deeds of the Flesh, and drawing up their Minds to high and heavenly Things* ^q.” She avers, that, by the Blessed Spirit of God, “ *the whole Body of the Church is governed and sanctified* ^r;” and adopts this Acknowledgement for her own, “ *No Man can know thy Pleasure, except Thou givest Wisdom, and sendest thy Holy Spirit from above. Send him down, therefore, from the holy Heavens, and from the Throne of thy Majesty, that he may be with me, and labor with me, that so I may know what is acceptable before Thee* ^s.”

From

° John vii. 38, 39. ^p Coll. for Christmas Day, and for Whitsunday. ^q Art. 17. ^r Second Coll. for Good-Friday.

^s Hom. for Rogat. Part 3.

From this Government and Sanctification of the Holy Spirit, proceeds;

XI. That never-failing Stream of *Good Works*, which CHRIST so constantly enforced, and which all true Believers are so careful to maintain. *Every good Tree*, says our LORD, every Soul made good by the Grace of GOD, *bringeth forth good Fruit*^t. — *Ye are my Friends*, if ye do *whatsoever I command you*^u. — *He that hath my Commandments, and keepeth them, he it is that loveth me*^w. Nor does the Church speak a different Language: “ *Here is now that Glass, wherein thou must behold thyself,*” “ *and discern, whether thou hast the Holy Ghost with-*” “ *in thee, or the Spirit of the Flesh. If thou see*” “ *that thy Works be virtuous and good, consonant to*” “ *the prescript Rule of GOD’s Word, savoring and*” “ *tasting, not of the Flesh, but of the Spirit; then*” “ *assure thyself, that thou art endued with the Holy*” “ *Ghost: otherwise, in thinking well of thyself, thou*” “ *dost nothing else but deceive thyself*^x.”

XII. That real Sanctification and good Works are crowned with the Grace of *final Perseverance*, is most expressly taught by CHRIST. *My Sheep hear my Voice, and I know them, and they follow Me: and I give unto them eternal Life, and they shall never perish, neither shall any pluck them out of my Hand. My Father, who gave them Me, is greater than all, and none is able to pluck them out of my*

E

Father’s

^t Matth. vii. 17.

^u John xv. 14.

^w *Ib.* xiv. 21.

^x Hom. for Whitsunday, Part 1.

Father's Hand^y. As for those who *fall away* from the Profession they once made, our LORD roundly ascribes it to their having had *no Root in themselves*^z: they had the Appearance of Grace, but not the Truth of Grace. Hence He will declare, to those on his Left Hand, *Depart from me, ye Workers of Iniquity; I NEVER knew you*^a: whereas, if any of those that perish *had*, once, savingly known him and been known by him, they might retort, "Yes, LORD, thou *didst* know us once, " and *we* knew thee, prior to our making Shipwreck of Salvation." But this will be impossible for any of them to say. Consequently, the Doctrine which affirms the Perpetuity of Grace, stands immovable on the Pillars of infallible Truth. No wonder, then, that the Church should assert, "CHRIST JESUS, the Prophets, the Apostles, and " *all the true Ministers of his Word; yea, every jot " and Tittle in the holy Scripture; have been, are, " and shall be for ever more, the Savor of Life unto " ETERNAL Life, unto ALL those whose Hearts GOD " bath*

^y John x. 27, 28, 29. ^z Mark iv. 17.

^a *Then will I* [ὁμολογήσω] SOLEMNLY AVER unto them, *I NEVER* [οὐδέποτε] at ANY Time knew you: Matth. vii. 23. That ὁμολογέω is sometimes rendered by *adfirmo, testor, voco*, stands in no Need of Proof. What a shocking Tenet, then, must That be, which affirms the Defectibility of real Grace, in direct Contrariety to that *public and solemn Affelevation*, which CHRIST himself will make, at the last tremendous Audit, in the Hearing of Angels and Men?

“*batb purified by TRUE Faith* ^b.” Nor does this View of Things open (as is falsely affirmed) a Door to Disobedience and Remissness. It no more follows, because a true Christian cannot fall finally from Grace, that he may therefore come down from his Watch-Tower and commit Sin with ^c Safety; than it will follow, that our LORD might have thrown himself from the Battlements of the Temple, because it was written that God would give *his Angels Charge concerning Him to bear Him in their Hands*. And how can it be thought, that this important Truth leads to Licentiousness, when we lay down this as a fundamental Maxim, that none have any Shadow of Pretence to consider themselves interested in the Blessing of Perseverance, but those only, who manifest that Interest, by being inwardly conformed to God, and outwardly observant of his Commandments?

XIII. The Doctrine of GOD’s *unlimited, particular Providence*, in the Support, Government, and Direction, of all Things without Exception, makes an eminent Branch of the Christian System, as taught by CHRIST. We find him thanking his Father, as the LORD of *Heaven and Earth* ^d. We hear

^b Hom. on certain Places of Scripture.

^c “*He would be mad indeed,*” says an ingenious and celebrated Writer, “*who should willfully fall down, and break a Leg, or an Arm, because he knew there was a skillful Surgeon at Hand to set it.*” See the *Fourth of Five Letters to the Rev. Mr. F.* Printed for Dilly, 1771.

^d Matth. xi. 25.

hear him declare, that *Man liveth not by Bread alone, but by every Word that proceedeth out of the Mouth of God*^e. Nay, that *the very Hairs of our Head are all numbered*^f by him who made them. That it is GOD, who *maketh his Sun to rise, and Rain to descend*^g: That *He feedeth the Fowls of the Air, and clothes the Herbage of the Fields*^h; and that *a single Sparrow falleth not to the Ground without our Father's*ⁱ Will and Direction. Much less can Events of a superior Kind, and of still more important Consequence, come to pass at random or by Accident; Witness those Words of CHRIST to Pilate: *Thou couldst have no Power at all against me, except it was given thee from above*^k. No less peremptory and explicit is the Church, in her Denial of *Chance*, and in her Recognition of absolute *Providence*. GOD, says she, “*worketh all Things, in his secret Judgement, to his own Pleasure*^l.” “*Epicures they be, who imagine that he walketh about the Coasts of the Heavens, and hath no Respect of these inferior Things, but that all these Things should procede either by Chance, or at Adventure, or else by Disposition of Fortune; and GOD to have no Stroke in them: What other Thing is this, than to say, as the Fool supposeth in his Heart, there is no God*^m?” Pursuant to these Reflections, she addresses the Supreme Being under the

* Matth. iv. 4. f Ibid. x. 30. g Ibid. v. 45.

h Ibid. vi. 26 — 30. i Ibid. x. 29. k John xix. 11.

l Hom. for Rogat. Pt. 1. m Ibid. Pt. 2.

the Character of Him “ *whose NEVERFAILING
“ Providence ordereth ALL Things both in Heaven
“ and Earth* ⁿ.”

XIV. The *Immortality of the human Soul*, its *separate Existence, Consciousness, and Activity*, in a State of Detachment from the Body; together with its *immediate Punishment or Beatification*, as soon as dislodged by Death; were all strongly inculcated by the great Author of our Faith. *Fear not them that kill the Body, but who are not able to kill the Soul* °. He preached the same Doctrine in his expiring Moments, when a Cross was his Pulpit, and when the Conversion of a dying Malefactor was the last Seal of his Ministry: *To-day shalt thou, i. e. shall thy Soul, be with me in Paradise* †. How clear and forcible is that other Declaration of his, *God is not the God of the Dead, i. e. of the Dead only; of the Bodies of Men, or of that Part of Man which dyes; but of the Living: of that also which survives; even their Souls: for all live to Him* ‡ in the separate State; either glorified as Temples of his Grace, or punished as Monuments of his Displeasure. To add but one more Testimony: whether we consider the Account of *Lazarus* and the Rich Man †, as a Parable, or a Fact; the *instantaneous Conveyance* of the former on Angels’ Wings to Abraham’s Bosom, and the no less *instantaneous Punishment* of the latter — together with
the

ⁿ Coll. for the 8th Sunday after Trin. ° Matth. x. 28.

‡ Luke xxiii. 43. † *Ib.* xx. 38. † *Ib.* xvi.

the *Conversation* which passed, or was supposed to pass, between the glorified Soul of *Abraham*, and the tormented Soul of the agonizing Sinner — plainly prove, that the Spirit of Man is neither extinguished by Death, nor reduced to a dormant, insensible State: but either soars directly into the Heights of Joy, or directly plunges into the Abyss of Woe. To this, the Church subscribes; or she would not pray, “*In the Hour of Death - - - good Lord, deliver us:*” nor give it as her steadfast Belief, that “*the Dead, who dye in the Lord, are blessed*” “FROM HENCEFORTH^s,” *απαρτι*, i. e. *απο τε νυν*, *à nunc*, from the *very Instant* they expire. In her admirable Commendatory Prayer, she humbly commits “*the Soul*” of the dying Person into the Hands of its Creator and Savior: and, in the Funeral Office, affirms, that “*the Souls of the Faithful, after they are delivered from the Burden of the Flesh, are with God in Joy and Felicity.*” I am the more particular in citing these Testimonies of the Church on this Subject, as the equally anti-scriptural and unphilosophical Doctrine of *Soul-sleeping* has, of late, made great Progress among some who yet pass for Church-men.

XV. Lastly, *The Resurrection of the SAME identical Body that dies, and the final Glorification of the Elect in Soul and Body^t together*, close the Rear of that

^s Funeral Service, from *Rev.* xiv. 13.

^t Hence it follows, that Heaven must be a *Place*, as well as a *State*. Which I, farther, argue thus: I. It

that Creed which Jesus taught. *This is the Will of him who sent me, that, of all which he has given me,*

I. It is expressly so termed in Holy Scripture. *I go*, says CHRIST, *to prepare a PLACE for you*; *πορευομαι ετοιμασαι ΤΟΠΟΝ υμιν*. And when I go, and shall prepare a PLACE for you, I will come again, and take you to myself, *ινα οπου εμι εγω*, that WHERE (here is the ubi) I am, ye may be also, John xiv. 2, 3. This is several Times repeated. Chap. xii. 26. *και ΟΠΟΥ εμι εγω, ΕΚΕΙ και ο διακονος ο εμος εσται*, and WHERE I am, THERE also shall the Servant, who is mine, be. and Chap. xvii. 24, *Father, I will that they also, whom thou hast given me, be with me, ΟΠΟΥ εμι εγω, WHERE I am*: and where is that? In the highest Heaven; for it follows, *that they may behold my Glory*: even that Glory which He had with the Father, before the World was, vers. 5. And, in Rev. xxii. 5, it is said concerning Heaven, *ουκ εν εσται ΕΚΕΙ*, There shall be no Night THERE. Now, setting apart all needless metaphysical Distinctions, a Place is That, *de quo recte prædicantur ubi & ibi*. Whatever has a real Existence, must exist somewhere: according to the old Axiom, "*quod nullibi est, nihil est*:" and that somewhere (be it Earth, Hell, or Heaven) is, to speak intelligibly, the Place of the Thing or Person there existing. It may be said, that "the Word Place seems not to agree with "the Nature of Spirits." It may not altogether, according to our Notion of Place: but as I find the Son of GOD applying the Word Place to Heaven itself, and describing one by the other, I cannot prevail with myself to give up the Term Place: at least, 'till I find another more suitable. Shall we exchange it for State? but this is *obscurum per obscurius*. Suppose a Being to be in a certain State or Condition, without at the same Time taking in the Idea of Place, or something analogous to it, and we are more in the Dark than before. *Alicubitas determinata* is a Circumstance essential to every finite Thing that exists: *quæ Ens*, it must be *alicubi*. Sever these

me, I should lose none, but should raise it up again at
the

two if you can. *Ens nullibi* is the grossest of Absurdities. The Word *State*, refers to a Person's Greatness or Meanness, Happiness or Misery, Knowledge or Ignorance, &c. and can a Person, or intelligent Subistence, be either great or mean, happy or miserable, h. e. can he be in any *State* at all, without being at the same Time in *aliquo ibi*? or can the *το ως* be predicated of one, concerning whom the *το ου* cannot? — Nor is *Heaven* alone termed a *Place*: the Region of *condemned* Spirits is likewise so called. *Left they come also into this PLACE of Torment*, said the departed Sensualist, Luke xvi. 28. And *Judas* is said to have fallen by *Transgression*, that he might go to his own *PLACE*, Acts i. 25.

II. If *Heaven* be not a *Place*, I would be glad to know where the glorified *Body of CHRIST* is, with which He ascended. Whither did it ascend *to*? Where are the *Bodies* of *Enoch* and *Elijah*? If in *Heaven*, *Heaven* must be the *τα ibi*, or *Place*, where they are. In short, if we deny the *Locality* of *Heaven*, we must, together with That, deny that *CHRIST* resumed his own material *Body* at his Resurrection, and that He ascended in it to the Right Hand of *God*: i. e. we must commence Infidels at once; I would further ask; where will the *Bodies* of the Saints be, after the universal Judgement? will they not enter into *Heaven*? and can *Bodies* be in *Heaven*; and *Heaven* not be the *Place* of those *Bodies*? Nay, I ask, whether even the *Soul* of a Believer can, after Death, be with *CHRIST* (which the Scriptures assure us it is), without *Ubity*? How, moreover, could *Paul*, previous to his Death, be caught up *εως τριτης σφαιρας*, to the third *Heaven*, or *εις τον παραδεισον*, into *Paradise* (which two Expressions are Terms synonymus, as appears by the Apostle's reciprocating them, 2 Cor. xii. 2, 4.), and that too, perhaps, *εν σωματι*, in his *Body* as well as *Soul*; if the *Third Heaven* be not a *Place*, or some determinate *ibi*? What! a Man caught up — *nowhither*? could he go *ΕΙΣ*

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the last Day^v. — *The Hour is coming, when all, that are in the Graves, shall hear his Voice, and come forth: they, that have done good, to the Resurrection of Life; and they, that have done evil, to the Resurrection of Condemnation*^w. That the Church, in these Points likewise, is the faithful Echo of her Master's Voice, I need not stay to prove.

SUCH are the inestimable Truths, which the Disciples of *Arius*, *Arminius*; and *Socinus*, are laboring to wrest from our Hands. How must *Infidels*, on one Side; and *Papists*, on the other; exult to see any Part (though, blessed be GOD, it is a very small Part indeed) of the Established Clergy, laying the Train, and holding the Match, to blow up that very Church, of which GOD and Man have conspired to make them the nominal Guardians! Adverting to such *false Brethren*, may she not too justly complain, *He that eateth my Bread layeth great Wait for me; and hath lifted up his Heel against me? Yea, the Hand of him that betrayeth me is with me on the Table?* Considering the Quarter, from whence the late Application to Parliament arose, it may be

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εἰς τὸν οὐρανόν, INTO Paradise, and that Paradise not be local? Place, according to Sir Isaac Newton's Definition, is *Part Spatii quam Corpus occupat*: either, therefore, the Bodies of the Saints never will be in Heaven (which would infer a flat Denial of the Resurrection); and the Body of CHRIST is not in Heaven (which but to imagine, were Infidelity indeed); or Heaven may be, is, and must be, truly and properly, local:

^v John vi. 39.

^w *Ibid.* v: 29.

considered as one of the most *abandoned* Efforts that ever were made : so consummately flagitious, that the very Party themselves thought proper to *masque* the Battery, and play it off (as much as they could) in the Dark. They published their *Petition* ; but took Care, not to publish their *Names* : though their Names would not have taken up more Room than their *Petition*. Thus, *every one that doth evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reprov'd : but he that doth Truth, cometh to the Light*, instead of shrinking from it, *that his Deeds may be made manifest that they are wrought in God*. Not so wrought was the Deed, by which those Gentlemen violated their Promises to God, trampled on the Supremacy of the King, treated the Episcopal Bench as Cyphers, and labored to destroy the Faith they had solemnly engaged to preach.

To say, that “ The Church would be sufficiently “ secured by subscribing only to the Scriptures at “ large ; ” is a mere Pretence, far too thin to conceal the cloven Foot which lurks beneath. *Arians* and *Socinians* profess to believe the Bible. *Papists*, *Arminians*, and *Pelagians*, profess the same. So does every Sect, which affects to shelter itself under the Name of Christianity. — Besides : upon the Petitioners’ own Principles, Subscription to the Bible itself would bear quite as hard on *some* Men, as Subscription to the Liturgy and Articles is supposed

posed to do on *others*. One Man may be every Whit as SINCERE in *Infidelity*, as another can be in *Heterodoxy*. And if, in after Times, a Candidate for holy Orders should happen to be an Infidel, it would (according to the Mode of Reasoning adopted by the *Feathery Divines*) be full as grievous an Encroachment on the Right of private Judgement, to insist on *such* a Man's subscribing to the Scriptures; as it can possibly be, to insist on *other* People's subscribing to the Thirty-nine Articles. If the Exaction of the *latter* is now cried out against, as an Imposition; so, in a short Time, would the *former*. And with full as much Reason: for, can it be proved, That God has given *Heretics* a Charter of Ease, to the Exclusion of poor *Infidels*? The Socinian goes but one Step farther than the Arian: and the Deist goes but one Step beyond the Socinian. Is the Difference of a single Step so very important, that every Ecclesiastical Door must be thrown wide open, to admit the Bible-subscribing Socinian; while the non-subscribing Infidel has every Door flung in his Face, though he stand but a few Inches from his admitted Neighbor, yea, so near him, that their Elbows might touch? Would not a *Deist*, a *Mahometan*, a *Jew*, a *Pagan*, or a *Papist*, have as much Cause, in that Case, to exclaim, as an *Arian* or *Socinian* pretends to have *now*? I conclude, therefore, that Subscription to the Bible; and Subscription to the Liturgy,

Liturgy, Articles, and Homilies; stand on one and the same Bottom: and the Argument, for abolishing Subscription to *These*, would hold, with equal Force, for the Abolition of Subscription to *That*. It is manifest, therefore, to what Point the superseding Project ultimately tends.

The plain Truth seems to be, that the Petitioners wish to divest the Church of a Power, which even a Free-mason's Club justly possess (I mean the Power of expecting Conformity to herself, from all whom she admits into her Bosom); only that they themselves may sit down to the Loaves and Fishes, without the Trouble of previously saying Grace. They want to be supported at the public Expence, for *doing* nothing, and for *believing* nothing. But, in such a Case, would not the Wisdom of Legislature soon begin to ask this reasonable Question, " Why all this *Waste* of *Tythes* and " *Church-Lands* on a *useless* Body of Men?" And would not a speedy *Resumption* of both be the natural Consequence? It certainly would, if the Legislature were in their Senses. Let the Petitioners, therefore, lay at least *this* to Heart, in due Season. If they *care not for the* Doctrines, which they have solemnly subscribed; let them, however, take Heed to what they confessedly love, even *the Bag, and that which is therein* ^w. Though they have no Regard to the *Ark of God*, yet let them prudently take some Thought for the Security of their *Diana*,
Clergy-

^w John xii. 6.

Clergymen of this Cast, are very apt to complain of the *Contempt* which is thrown upon them, But is it at all surprizing, that any, who are *Ritual Conformists* and avowed *Doctrinal Dissenters*, should be disliked for their Want of Integrity, and despised for their Insignificancy? How pertinent, and solemn, are those Words of GOD, by the Prophet! *The Priest's Lips should keep Knowledge, and Men should seek the Law at his Mouth; for he is the Messenger of the LORD of Hosts. But ye are departed out of the Way; ye have caused many to stumble at the Law; ye have corrupted the Covenant of Levi, saith the LORD of Hosts: therefore have I also made you contemptible and base before all the People, according as ye have not kept my Ways, but have been partial in the Law.* Mal. ii.

In a Letter of Mr. Pope's (if I mistake not), Mention is made of an Eastern Fable, to this Effect: The Owls and Batts once joined, in a Petition, to *Jupiter*, against the Sun; humbly shewing, that his Beams were so insufferably troublesome, that the Petitioners could not fly abroad with Comfort, but were kept Prisoners, in their respective Recesses, for at least twelve Hours out of the twenty-four. *Jupiter*, seeing *Phæbus* shortly after, informed him of the Application he had received; adding, *I shall, however, take no Notice of the Petition: and be it YOUR Business to revenge yourself by SHINING,*

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May the Sentiment be verified in the Clergy of the Establishment, at this critical and perilous Juncture! Let us be careful to *stand in the good old Ways*, and stedfastly abide by the Doctrines of the Reformation, which are found to quadrate so exactly with *the glorious Gospel of the blessed God*. Be it our Care, at once to *avenge* and *heal* the Wounds of our sacred Mother the Church, by *SHINING* in her Defence: by holding forth and holding up the Word of Life, *purely*, without Mixture; *Meekly*, without Malevolence, yet *Intrepidly*, without Fear or Shame; *Honestly*, without Self-seeking; *Fully*, without Reserve, *without Partiality*, and *without Hypocrisy*; *Practically**, by giving

* *Plato*, the Philosopher, had a Nephew (named *Speusippus*) whose Morals were so intolerably dissolute, that his Parents discarded him and turned him out of Doors. *Plato* then took him into his own House, to live with Him. While there, the amiable Philosopher did not endeavor to reclaim him by dry Lectures and disgustful Expostulations: but strove to make him in Love with Virtue, by the Brightness of his own Example. The Expedient succeeded. *Speusippus*, at once shamed and charmed by the Practical Eloquence of his Uncle's blameless Life; grew reformed on Principle, and, afterwards, became, himself, a very eminent Philosopher. — Are *We* desirous of winning Souls to CHRIST, and of demonstrating ourselves to be Children of GOD? our Exhortations and our Profession must have the Sanction of *our own* EXAMPLE: which, more than all the studied Oratory in the World; more than all the cold Harangues on the “moral Fitness of Things,” and the “Beauty and Expediency of Virtue;” will bring
Glory

ing all Diligence to order every Part of our own moral Demeanor, as becometh the Gospel of CHRIST: Giving no just Cause of Offence, in any Thing, that the Ministry be not blamed; but in all Things approving ourselves as the Ministers of GOD, by Pureness, by Knowledge, by Long-suffering, by Kindness, by the HOLY GHOST, by Love unfeigned, by the Word of Truth, by the Power of GOD, by the Armor of Righteousness on the Right Hand and on the Left ^y. That, when the destined Season arrives, at which we must give Account of our Stewardship to the great Shepherd and Bishop of Souls, we may be found of Him in Peace; watching, praying, laboring: and ascend, from our Master's Work, to our Master's Joy, as Cincinnatus was found busy at his Plough, when called to the Dictatorship of Rome.

Glory to God, Honor to the Gospel, Comfort to our own Minds, and solidly edify Those to whom we minister and with whom we converse. Thus reasons the Apostle PAUL: *Thou that teachest another, teachest thou not thyself? Thou that preachest, A Man should not steal; dost THOU steal? Thou that sayest, A Man should not commit Adultery; dost THOU commit Adultery? Thou that makest thy Boast of the Law, through breaking the Law dishonorest thou God?* Rom. ii. 21 — 23.

^y 2 Cor. vi. 3 — 7.

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